

A BRIEF ME- THODE OF CATE-

chising : wherein are hand-
led these foure
points.

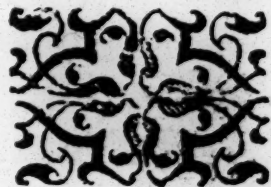
1. *How miserable all men are by nature.*
2. *What remedy God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered*
4. *What helps they must vse to that end.*

The same pointes are also corrected, and a
forme of examining communicants added.

1. Pet. 3. 15. 16.

*Be readie alwaies to giue an answer to euerie man
that asketh you a reason of the hope that is in you,
with meeknesse and feare.*

The fifth edition, newly cor-
rected and amended



Imprinted at London by R. F. for
Robert Dexter, dwelling in Pauls
Churchyard, at the signe of the
brassen Serpent. 1597.

*The Author was Richard 4. Shakespeares parish
at Church Blackfriars 1596 - 1621*



To the Christian

Reader.



Although at the first publishing of this little Catechisme, I called it a Method, onely to distinguish it from other bookes of the same argument: yet since, it hath put me in minde to auoid some repetition. But especially I haue respect to the benefit of the simple, for whose sakes I haue cut off many particular questions, and made the rest (where I conueniētly could) shorter & plainer. For the same cause I haue set downe fewer quotations, and those for the most part out of the new Testament, because the reader might with more ease turne vnto them. And although the most part do let the quotations stand as ciphers in the margent, neuer

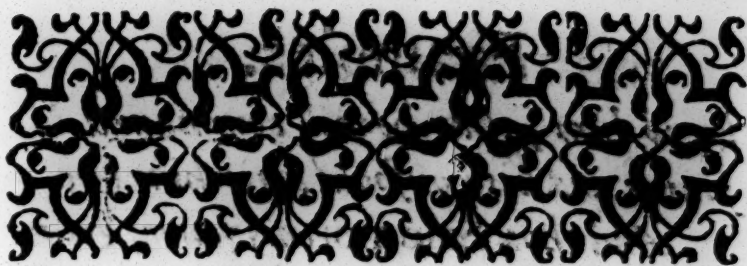
An Epistle.

*To reade &
examine the
places of
scripture set
in the mar-
gent, a most
profitable
exercise.*

searching the Scriptures according to
the example of those noble and wor-
thie Christians, mentioned in the
Acts 17. 11. Yet I would aduise thee
Christian reader, to reform this com-
mon fault, and with all care and dili-
gence, to turne to the places which
are noted, that thy faith & conscience
may be grounded not vpon the spee-
ches of men, but vpon the wordes of
the holy Ghost, to whose gracious
and comfortable direction, I
commend and commit
thee nowe and
euer.

Thine in the Lord Iesus,
S. E.

Places



Places of Scripture, shewing
the necessity and antiquity of Ca-
techizing, as well privately as
publique.

Testimonies.

THese words which I commaund thee Deut. 6. 6
this day shall be in thy heart, & thou 7. 8.
shalt rehearse them continually (setting
an edge vpon them) vnto thy Children:
and thou shalt talke of them when thou
tarieest in thine house, &c.

For precept must be vpon precept, pre- Esa. 28. 10.
cept vpo precept, line vnto line, line vnto
line, here a little, and there a little.

Therefore leauing the doctrine of the Heb. 6. 1. 2.
beginning of Christ, let vs be ledde for- 3.
ward to perfection, not laying againe the
foundation of repentaunce from deade
workes, and of faith in God, &c.

Examples.

And the Lord said shall I hide from A- Abraham.
braham that thing which I doe , for I Gen. 22. 17
19.

Examples.

know him, that he will commaund his sonnes and his household after him. &c.

David.

1.Chro.28.
9.10.

And thou Salomon my sonne, knowe thou the God of thy father, and serue him with a perfecte hearte, and with a willing mind, &c.

Christ.

Mat.16.15.
16.17.

He said vnto them, but whow say yee that I am? Then Simon Peter answered and said, thou art that Christ, the sonne of the living God. And Iesus answered and saide vnto him, blessed art thou Simon the sonne of Ionas, &c.

Philip.

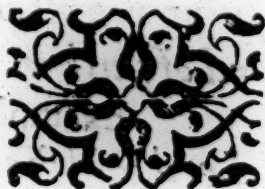
Act.8.30.
31.35.36
37.

And Philip ran thither, and bearde him read the prophet Fsaïas, & said: but understandest thou what thou readeest? And hee said, howe can I, except I had a guide?

Bathsheba.

Pro.31.1.2
&c.26.

The words of king Lemuell: a collection of the preceptes which his mother taught him. What my sonne?



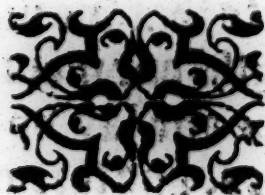
A Prayer before the *exercise.*

Most blessed Lorde and
heauenly Father, wee
acknowledge and con-
fesse before thy maie-
stie, that wee are dull
to conceiue, weake to remember,
hard to beleue, and slow to practise y
wholsom instructions, fearful thzeat-
nings, and gracious promises of thy
heauenly word. Wherefore, we hum-
bly beseeche thee, to be present with
vs at this time, to teach vs, and to
blesse vs, and to make this exercise of
thy holy word powerful and profita-
ble vnto vs. O Lorde enlighten our
minde, that we may vnderstand, o-
pen our hearts that we may beleue,
and so strengthē our memories, that
we may hide and lay vp thy promi-
ses, preceptes, and thzeatninges in
our heartes, to keepe vs from
sinning against thee. And though
by the corruption of our nature,
wee thinke euery good thing te-

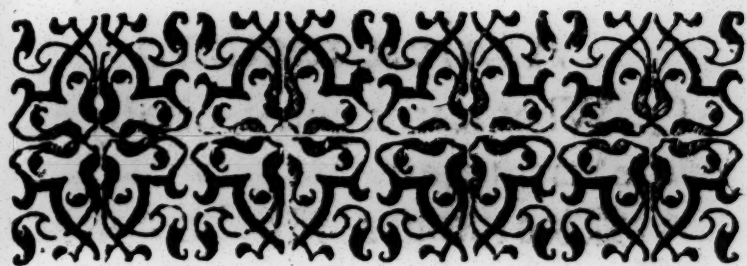
A Prayer.

dious & vnsauorie, yet we pray thee
so to sanctifie and sweeten the same
vnto vs by thy holy spirite, that we
may find moze comfort therein, then
in anie worldly or bodilie exercise
whatsoever. And grant O Lord our
God, that this true ioy and sound de-
light, may make vs watchfull to re-
deeme the time, and constant in per-
forming this holy dutye, to the daily
increase of faith and a good consci-
ence, to thy gloze, & our own saluati-
on, through our Lord and Saviour
Jesus Christ: to whom with thee and
the holy Ghost be giuen all honoz
and glozie for euer.

Amen.



A brieft



Abriefe Method of Catechi- zing: wherein are handled these *four points.*

1. *How miserable all men are by nature.*
2. *What remedy God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered*
4. *What helps they must vse to that end.*

Certaine generall Questions.

Q. **O**F what religion are you? *Religion.*
A. **O**F the Christian religion. *Act. 11. 26.*

Q. What religion is that?

A. **T**hat which teacheth men to *Act. 4. 12.*
looke for true and euerlasting happi-
nesse by Christ alone.

Q. Where is this religion taught?

A. **I**n the holy Scriptures of the *Scripture.*
olde and new Testament, which are *Iohn. 5. 39.*
giuen vs of God to be a perfect rule *2. Tim. 3.*
of sound doctrine and good life. *16.*

A brieft method

Q. What learne you generally out of the Scriptures?

Iohn. 17. 3.
Rom 7. 9. A. Two things. The knowledge of God and of our selues, wherein standeth our happinesse.

Q. What is God?

God.
Ioh. 4. 24.
1. Tim. 1. 27 A. God is an eternall spirite, vnchangeable, and infinite, most holie, wise, mightie, iust and mercifull.

Q. Is there any more but one onely true God?

A. No. But this one God hath made himselfe knownen to vs in three seueral persons, the Father, the son, and the holy Ghost.

Q. What are the workes of God?

Decree.
Rom 9. 11.
Iohn. 8. 20. A. They are generally three, whereof the first is the foreseeing and appointing of all things before all time to his owne glory.

Predestinatione.
Q. What special things hath God foreseene and appointed?

Eph. 1. 45.
Rom 9. 22.
23. A. He hath appointed some men (called therefore his elect or chosen) to eternal glory, and others to eternal fire.

Q. What

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Q. What is the second worke?

A. The making of all thinges in the beginning exceeding good in their severall kindes.

Creation.

Gen. 1. 31.

Col. 1. 16.

Q. What is the third?

A. The ruling and governing of all things most wisely, mightily and righteously.

Governement

Mar. 10. 29

Ioh. 8. 20.

Q. How did God make man?

A. Hee made man both male and female in a most happy estate, according to his owne image, in perfecte knowledge and righteousness.

Man.

Col. 3. 10.

Eph. 4. 24.

The first principall point.

Q. Did man thus made, continue in this blessed estate?

Mans fall.

Gen. 3. 1.

Eccl. 7. 31.

A. No: they fell from it, and became most cursed and miserable creatures.

Q. How did they fall?

A. By the enticement of the Devil, and their owne wilful disobedience, in breaking the commaundment of God.

2. Co. 11. 3.

2. Ti. 2. 14.

Abriefe methòd

*Originall
guiltines &
corruption.*

Rom. 5. 12.

Ephes. 2. 1.

Q. What came to vs their posterity hereby?

A. Three things. Guiltines of their sin, corruption of nature, and continuall sinning against God in motion, thought, word, and deede.

Sinne.

1. Ioh. 3. 4.

Rom. 7. 7.

Q. What is sine?

A. Sin is whatsoeuer is not fully agréable to the holinesse, and perfection of the law of God.

Punishment.

Rom. 6. 23

Mat. 5. 22.

Q. What is the punishment of sin?

A. The losse of Gods fauour, and former happinesse, with the due deserving of al plagues in this world, and hell fire in the world to come.

Q. How came these things to vs their posterity by their fall?

Gen. 5. 3.

Heb. 7. 9. 10

A. Because Adam and Eue were the common parents of vs al, and the very stocke and root from whence all mankind did spring.

Q. Are all men sinners then?

Rom 3. 10.

11. 13.

A. Yea, al haue sinned and failed of the glory of God, there is none that doth good, no not one.

Q. And are all subiect to this punishment?

of Catechizing.

nishment?

A. **Yea all without exception are** Eph.2.3.12
the children of wrath, and bondslaves Acts.10.38
of Satan.

Q. **How may we be touched with
the sense and feeling of our sins?**

A. **If we consider the greatnesse,** Heb.12.29
multitude, and filthines of them, be, & 10.31. &
ing committed against the glorious 4.12.13.
**Majestie of God, and his most pure
and undefiled Law.**

Q. **How may we be touched with
feare and horror of the punishment?**

A. **If we consider how many and** Deut.28.
how grievous Gods iudgements are 15.
in this life, and how intollerable and Mar.9.43
endlesse in the life to come. 44.

Q. **What ought this feeling and
feare to worke in vs?**

A. **An utter loathing and dislike of** Mat.11.28
our selues, with an earnest desire and Lucke.11.
carefull labouring after the remedie 17.18.
prescribed in the Gospell.

A briefe method

The second principal point.

Remedie.

Q. What remedie is there against this miserie?

*Acts. 4. 12.
1. Cor. 1. 31*

A. None at al either in our selues or in any creature, but onely in Iesus Christ.

Christ.

*Gal. 4. 4.
Rom. 12. 15*

Q. What is Iesus Christ?

A. The eternall sonne of God, who in time became man, to reparaire the image of God in the elect, and to restore them to a better estate then they lost in Adam.

Christ, man.

Q. Why was it needfull he should be man?

*Heb. 2. 16.
& 4. 15.*

A. Because he could not haue died and answered for mans sinne, except he had taken mans nature.

Christ, God.

Q. Why was it needfull he should be God?

*Heb. 4. 14.
& 7. 25,*

A. Because else he could not haue overcome death, and perfozmed that perfect satisfaction and righteousness which the diuine iustice required.

Redemption.

Q. What hath Christ done for man?

A. He

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A. He hath fully pacified Gods infinite anger, against the sins of al the elect, freeing them from sinne, and death, & so is made our redemption.

1. Cor. 1.30

2. Cor. 5.21

Q. What else?

A. He hath fulfilled for them the perfect righteousness required in the law, and so is made our righteousness

Righteousness.

Rom. 10.4

Q. What blessing and reward do men reape by the obedience and righteousness of Christ?

1. Cor. 1.30

A. By him they haue adoption, that is, they are made the children of God and heires of eternall glorie.

Adoption.

Iohn. 1.12.

Ephes. 1.5.

Q. What else hath Christ done for vs?

A. He hath sanctified our nature in his owne person, and doth sanctifie vs daily by his spirit, and so is made our sanctification.

Sanctification.

Rom. 8.2.

1. Cor. 1.30

Q. Do men perfectly enioy all these benefits in this life?

A. They are fully iustified in the sight of God, and adopted into the number of his children, but not wholly freed from sinne till after death.

Sanctification imperfect.

1. Iohn. 3.2

Rom. 9.23.

24.

A brieft method

Intercession

Q. How then can any thing that procedeth frō vs be pleasing to God?

Rom 8. 34.

1. Ioh. 2. 1.

A. Because Christ, sitting at his right hand a mediator, maketh our dueties, (though weake and imperfect) acceptable to his Father.

Faith.

Q. Who are partakers of these benefits by Christ?

Mat. 11. 28

Ioh. 6. 35.

& 3. 14 15

16.

Luk. 2. 11.

Iam. 2. 19.

A. Onely such as come vnto him, that is, which beleue in his name.

Q. What is it to beleue in Christ?

A. To be truly perswaded in hart, that he is a Saviour enen to vs.

Q. What encouragement haue we to beleue in Christ?

Iohn 6. 29.

Rom. 8. 32.

Mark. 5. 36

A. Because we are commanded & exhorted so to do, & for that he is offered freely vnto vs of God, with this onely condition, to beleue in him.

Q. Is it for the worthines of our faith that we are saued?

1. Cor. 13. 9

& 1. 30.

Mark. 9. 24

A. No: (for we beleue in part) but onely for the worthinesse of Iesus Christ, vpon whom faith layeth hold.

Q. Is it in our power to beleue?

A. No:

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A. **Yes** : it is the gift of God to his children, wrought in their hearts by the holy ghost, through the preaching of the word.

Ephes. 2. 8.
Act. 13. 48.
Ro. 10. 17.

The third principall point.

Q. Seeing wee are saued onely by Christ through faith, may we now live as we lust?

A. **No** : for the Gospell teacheth vs to deny al vngodlines and worldly lusts, and Christ died to purge vs to himselfe a peculiar people, zealous of good workes.

Tit. 2. 11.
12. &c.
2. Ti. 2. 19.

Q. What workes are to be accounted good workes?

Good workes.

A. Such as proceed from faith, and be done to the glorie of God, and grounded vpon the word of God.

Heb. 11. 6.
1. Cor. 10.
31.

Q. What cal you the first & continual worke of Gods spirit in the faithful?

Ro. 14. 32.
Repentance.

A. **Repentance** : that is, such a changing and renewing of the hart, as bringeth forth a new life and conuersation.

Mat. 5. 8.
& 12. 33.

A bricfe method

Q. What be the parts of repentance?

Rom. 6. 11.

A. Two; that is, dying to sinne, and living to righteousness, or the putting off the old man, and putting on the new.

Ephes 4. 22

Q. Whence do these two spring?

Rom 6. 8.

& 11. 20.

A. From the power and vertue of Christs death and resurrection, into whom we are engrafted by faith.

Q. Wherin doth repentance chiefly appeare?

Rom. 6. 8.

Mat. 6. 21.

A. In the changing of the thoughts, affections, meditations, & delightes.

*Motives to
repentance
and good
workes.*

Ephes. 2. 10

Mat. 7. 21.

& 25. 34.

Q. Why should we repent and do good works, seeing we are not saved by them?

A. Because God requireth them at our handes, and that no vnrighteous person, or vnrepentant sinner, shal enter into the kingdom of God.

Q. Wherefore else?

Mat. 5. 16.

2. Pct. 1. 9

A. To glorify God our heavenly father, and to shew our selues thankful for all his benefits, especially for our redemption by Jesus Christ.

Q. Is there any other reason?

A. *Yea*

A briefe method

A. **Pea:** for by this meanes we may winne others to God, and make sure our owne calling and election to our selues.

Q. How can we haue any assurance of our calling and election by works?

A. Because they shewe whether our faith in Christ be true or counterfeit, liuing or dead.

Q. What works do chiefly shew this?

A. Peace of conscience, vprightnes of heart, the true feare & loue of God & our brethren, strining against sin, victoꝝy ouer the world & such like.

Q. What other witnesse haue the faithfull?

A. They haue the Spirit of God, bearing witnesse to their spirits, that they be the childzen of God.

Q. Do these witnesses neuer faile the faithfull?

A. They may be ouershadowed in them by the malice of Satban, and conscience of sinne, but neuer finally and wholly taken away.

Q. Why so?

1. Pet. 3. 1.

2. Pet. 1. 10.

Iam. 2. 34.

1. Iohn. 1. 6.

Rom. 2. 28.

& 5. 1.

Iohn. 21. 17.

1. Iohn. 3.

14. & 5. 4.

Rom. 8. 16

1. Iohn. 5.

6. 7. 8.

Luke. 22.

31. 57.

Ro. 11. 29.

A brieue method

Ephes. 1. 4. A. Because they are grounded
Heb. 6. 13. upon the everlasting promise, & faith
Ioh. 18. 18. full purpose of Almighty God.

Q. Do our works deserue nothing
at Gods hands?

Phil. 2. 13. A. No, for they are his own works
Luk. 17. 10 in vs, and a debt most due to him, be-
Heb. 11. 6. sides in vs they are spotted and im-
perfect, and finally we are freely in-
stified by faith befoze we do them.

Q. These be strong perswasions
to liue godly, but is there no reward
for good works?

2. T. m. 4. 8. A. Yes exceeding great, both in this
Mat. 19. 29. life, and especially in the life to come.

Q. Commeth this of the worthi-
nesse or merit of works?

Phil. 3. 8. 9. A. No: but onely of the free fauor
10. and mercy of God, through the merit
Heb. 6. 10. and obedience of Iesus Christ.

Q. What other spurre haue we to
good workes?

Psal. 116. A. The liuely remembraunce of
12. Gods benefitts past, and his promise
Heb. 13. 5. of assistance in time of neede.

of Catechizing.

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally two: publique and priuate.

Q. What shal we say of them that want these meanes?

A. That their estate is very fearefull, and for ought wee know, plaine damnable. Ephes. 2. 12
1. Cor. 5. 12

Q. And what of such as hauing the means, do either refuse or abuse the?

A. That they be far more inexcusable befoze the indgement seat of God. Mat. 11. 20.
Luke. 7. 30.

Q. How must this means be vsed?

A. With such sincerity, conscience, and serueney, that we may seele fruit and comfort by the doing thereof. Mat. 13. 8.
Luke. 18. 1.

Q. What are the publike?

A. They are foure: prayer, & word preached, sacraments, and discipline. Mat. 28. 18
Luke. 18. 1.

Q. How may we profite by prayer?

A. If asking things lawfull onely Prayer.

A brieffe Method

Col.3.17. at Gods hands in the name of Christ
Iam.1.6.7. we come with reuerence of his ma-
& 4.3.& 5. iesty, zeale of his glozie, feeling of
16. our wants, and affiance to be heard.

Preaching.

Q. How may we profite by the word preached?

I.Cor.1.

21.

Mat.13.19

Luk.8.15.

A. If being perswaded that it is Gods ordinance, we marke it diligently, & after examine our selues what we remember, and howe wee practise that which was taught.

Reading.

Q. What say you of the worde read?

A& 13.15.

I.Cor.14.

24.25.

A. It is a part of Gods ordinance, yet much moze effectuall when it is preached.

Q. What call you preaching?

Nehc.8.8.

2.Tim.2.

15.& 4.2.

A. When the word of GOD is truly expounded and profitable applied, with doctrine, exhortation, rebuke and comfort.

Sacraments.

Q. Thus much of prayer and of the word. What is a Sacrament?

A. It is a holy signe and seale, ordained of God to testifie & confirme our faith and obedience to him, and
our

of Carechizing.

our loue and fellowship one with another.

Q. How is it a signe? and howe is it a scale?

A. It is a signe, because it setteth forth Christ & his benefits to the outward senses of all: and a scale because it doth effectually apply to the faithfull the fruth and fruit therof.

1. Cor. 10.

1. 2. 3.

Mat. 16. 15.

16.

Q. How many Sacramentes bee there?

A. Two. Baptisme, and the Lords Supper.

1. Cor. 10.

3. 4.

Q. Why be there two scales, seeing there is but one couenant?

A. To assure vs, that by communition with Christ we are borne againe: and shal be nourished to eternall life.

Ioh. 1. 12.

& 6. 32.

Q. What is Baptisme?

Baptisme.

A. The Sacrament of our newe and spirituall birth, assuring vs by the due sprinkling of water, that our sinnes are forgiven, by Christs blood, and we justified by his obedience.

Act. 12. 16.

1. Ioh. 1. 7.

Q. What els doth it teach and as-

A brieft method

sure vs of?

Ro.6.2.3.4
5.8.
1.Cor.15.
29.
A. Dying to sin and living to righteousness, it is also a pledge of h resurrection of our bodies after death.

Q. Why are we baptized into the name of the Father, the Son, & the holy Ghost?

A. To teach and assure vs of our communion with one God in three persons.

Mat.28.
19.
1.Ioh.1.3.
Q. Why are infants baptized?

A. Because the covenant and promise of God is made to the faithfull, and to their seed.

Gen.17.7.
1.Cor.7.
14.
Lords Sup-
per.
Q. What is the Lords Supper?

A. The Sacrament of our spiritual nourishment, assuring vs by bread and wine, duly given and received, that by Christ we shall be nourished to eternall life.

1.Cor.10.
16.
Ioh.6.50.
51.
Q. May all that professe Christianity be admitted as fitte and worthy receivers?

A. No. But onely such as both can, and also doe diligently proue, examine and trie themselves.

Q. Where

of Catechizing.

Q Wherein must Christians examine and proue themselves?

A. Whether they know the grounds of religion, understand the doctrine of the Sacraments, believe in Christ, hate their sin, & love their brethren

Ro. 14. 23.

2. Cor. 13.

4.
Mat. 3. 6.

Q. What if men cannot find these things in themselves?

A. Then they must forbear till God have wrought them, using carefully all other helps appointed for that purpose.

2. Co. 11.

27. 29.

Q. What if they find them weak and feeble?

A. Then they may and ought to receive, to be further strengthened.

Mat. 11. 28

& 12. 20.

Q. What is discipline?

Discipline.

A. That order and power which God hath left to his Church to avoid offences, and recover such as do fall.

Mat. 18. 7. 8

&c.

Q. What is this power called in the Scripture?

A. It is called the keys of the kingdom of heaven, and the power of binding and loosing.

Mat. 16. 19

Luk. 11. 52

Q. Why so?

A brief method

A. Because they repentant are as it
Iho. 20. 23. were loosed and let into heauen, by
Luk. 7. 50. the promise of forgiveness of sins,
1. Cor. 2. 5. and the obstinate bound & shut out.
&c.

Q. Is it lawfull for euery man to
preach and to administer the Sacra-
mentes and Discipline, and to pray
publicly?

Ro. 10. 15.
Heb. 5. 4.

A. No. It is vtterly vnlawful for
any man, except he be lawfully cal-
led thereunto.

Q. May we not rest in these pub-
like meanes?

A. No. For we cannot alwayes
Mat. 9. 15. haue them, and the word of God and
& 26. 41. our necessity requireth private also.

Meditation.

Q. What is the first private help?

A. Earnest thinking vpon profita-
ble things, as the words and woorks
Psal. 129. of God, his iudgements, and mer-
25. 52. 97. cies towards others, but specially
towards our selues.

Q. What is the fruite of medita-
tion?

Psal. 1. 2. 10
Mat. 6.

A. Not onely to keepe the minde
free from wicked and idle thoughtes,
but

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but also to fill it with some holy and comfortable matter. Col. 3. 1. 2.

Q. VVhat is the second help? *Prayer.*

A. Prayer, which must be dayly offered vp to God, that he may haue the glozve of pardoning our daylye sinnes, and of sanctifying our foode, labour, and rest vnto vs. Col 4. 2. Rom. 2. 4.

Q. VVhat is the third help? *Reading.*

A. Reading of the holy scripture, which will both enable vs to the duties of meditation and prayer, and make the publike ministerie moze fruitful vnto vs. 1. Tim. 4. 13. Act. 17. 11.

Q. VVhat is the fourth help? *Conferēce.*

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdom and loue. Heb. 3. 13 3. Ihen. 14.

Q. VVhat is the fift. help? *Practise.*

A. A carefull practise of that we know, without which we shal neuer truly taste the vertue of Religion and power of godlinesse. Iohn. 7. 17. & 13. 17. 1. Tim. 4. 5.

Q. Are the labours of our calling any hinderances to godlinesse? *Labour.*

A. No. But great helps if they be

Abriefe method

Eph. 6. 5.
Act. 18. 3.

performed in due time, with cōsciēce
cheerfulnes & moderatiō. not quench-
ing y^e loue and care of better things.

Q. How shall we attaine to this
maderation?

A. If wee be truely perswaded y^e
Luk. 12. 15. our happinesse consisteth not in out-
Heb. 11. 13. ward things, but is layed vp for vs
14. 15. 16. in the life to come.

Gouernors. Q. What helpe receiue Christians
from Gouernours and Magistrates?

A. Very great, for by their autho-
2. Tim. 2. 2. rity they are bidden from sinne, and
Rom. 13. 3. encouraged in vertue, and vnder them
4. they liue a godly and peaceable life.

Q. What wil the inoying & vse of
al these means work in Gods childrē?

A. A most happy and comfortable
1. Cor. 6. - chaunge from that which they were
11. before, even in this life.
Eph. 5. 8.

Q. What becommeth of them af-
ter this life?

A. The soule goeth immediatly
into y^e Paradise of God, and y^e body
shall be raised vp at the last day, and
ioined with y^e same in glozy for ever.

The

The foure principal pointes
cōtracted, & deuided into euen parts:
euery part containing tenne
questions.

Q. W Hat is the estate of euerie *Misery.*
naturall man?

A. Verie miserable, and in no wise
to be rested in.

Q. What maketh his estate so bad?

A. Two things: Sinne, and the
punishment thereof.

Q. What call you sinne?

A. Euerie breach of Gods Law.

Q. How doth man breake the law
of God?

A. By doing thinges forbidden,
leauing thinges commaunded, or fail-
ing in the manner.

Q. What is the punishment of
sinne?

A. All miseries in this life, death
in the end, and hell euer after.

Q. Is sinne such a grieuous thing?

A. Yea, it is the most filthy and
lothsome thing in the world.

Q. How appeareth that?

A brieſe

A. Both by the puniſhment, and by the perſon againſt whome it is committed.

Q. VVho is that?

A. Almighty God, whole holines and iuſtice is infinite.

Q. VVhat ſhall a man do in that wofull eſtate?

A. Betwaile his miſerie, and haſten to get out of it.

Rom. 7. 6.

Q. Is he able to get out of it?

7. 8.

Luk. 11. 21

A. No: And beſides he hath two enemies, the fleſh and the diuel, that will labour to hold him in it.

The ſecond part

Q. Where ſhall a man find helpe?

A. Onely in Jeſus Chriſt, the onely ſonne of God.

Deliverance.

Q. VVhat hath he done to deliuer man out of this miſerie?

A. He became man, and in our nature answered the law, and ſatiſfied the iuſtice of God.

Q. How hath he answered the law?

A. By

of the whole.

A. By bearing the punishment which the Law threatned, and fulfilling the righteonsnesse which the law required.

Q. How did Christ beare the punishment, due to sinne by the Law?

A. By enduring manifold miseries all his life time, and in the ende the wrath of God, & the cursed death of the Crosse.

Q. How did he worke the righteousnesse required by the Law?

A. By being obedient to the will of God, in thought, word, and deed, all his life long.

Q. What benefit haue me by Christs sufferings?

A. Deliueraunce from sinne, and the punishment thereof.

Q. And what by his righteousness and obedience?

A. The fauour of God and euerlasting happines.

Q. How may a man obtaine these benefites by Christ?

A. Duely by a true faith in him.

A brieffe method

Q. What is a true faith in Christ?

A. An assurance that by his sufferings our sins are forgiven, and by his righteousness, the favour of God, and everlasting life obtained for vs.

Q. Is it in our power to belecue?

A. No: It is the gift of God, by the working of his Spirit, through the preaching of the Gospel.

The third part.

Piet.

Q. Shall all belecuers haue benefit by Christes death?

A. All that do truely beleue shall, but there is a dead faith that profiteth nothing.

Q. How is the true faith perceiued?

A. By the fruites thereof, and namely by repentance.

Q. Why so?

A. Because wheresoever Gods spirite worketh true faith, there he worketh repentance also.

Q. What is repentance?

A. Such a change of the hart, as bringeth forth a reformed life.

Whence

of the whole.

Q. Whence commeth this charge?

A. Especially from the sight and feeling of Gods mercy towards vs in Christ.

Q. From what is the heart chaunged?

A. From the loue of the world, to the loue of God, from carefulnesse, to conscience and desire to please God.

Q. What is this change called?

A. It is called in the Scripture, a new creature.

2. Cor. 5. 17

Gal. 6. 15.

Q. How doth it appeare?

A. When in word and deed we abstaine from euill, and exercise our selues in that which is good.

Q. Is this change of heart & mind perfectly in any?

A. No. We beleeue not perfectly, and therefore we cannot loue perfectly: but we must strine to perfection.

Mark. 9. 24.

Q. How must we strine?

A. By a diligent vse of the means which God hath appointed for our increase in faith and repentance.

A brieft

The fourth part.

Q. What are the publike meanes?

Helpes.

A. They are chiefly three, hearing the word, receiuing the sacraments, and ioyning in prayer.

Q. What are the Sacraments?

A. Certaine outward signes and seales appointed of God, to assure vs that Christ and all his benefites are giuen to vs.

Q. How many Sacramentes are there?

A. Two: Baptisme and the Lords Supper.

Q. What doth baptisme assure vs of?

A. That beeing ingrafted into Christ, wee are washed from our sinnes by his blood, and bozne a new to God.

Q. What doth the Lords Supper assure vs of?

A. It doth further warrant vs, that Christ is giuen to vs to be our spiri-
tual nourishment to enerlasting life.

Q. Who

of the whole.

Q. Who maketh the right vse of the Sacramentes?

A. He that is thereby daily confirmed in faith and newnesse of life.

Q. Who obtaine this benefit by the Lordes Supper?

A. Such as come with knowledge, faith, repentance and loue.

Q. What is prayer?

A. A crauing of those thinges at Gods hands which we want, and a thanking of him for those we haue.

Q. When do men pray aright?

A. When they pray onely to God in the name of Christ, asking things lawfull, to his glozie, with faith, feeling, and loue.

Q. What be the priuate meanes?

A. Reading and prayer, alone and with others, instructing our families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our owne waies, according to the word.

A Prayer framed according
to the foure former
pointes.

Miseric.



Deliver-
ance.

Almightie God and
most merciful father
in Iesus Christ, as
thou hast plainly set
befoze vs our cursed
estate, in the cleare glasse of thy hea-
uenly woꝝd, so we becoꝛch thee to o-
pen our eies to see it, and pierce our
hearts to feele it, by the inward woꝝ-
king of thy holy spirit. For we O
Loꝝd, are most vaine and vile crea-
tures, iustly tainted with the rebel-
lion of our first parents, conceived in
sinne, bondslaves of Satan, necessari-
ly, and yet willingly serving diuerse
lusts, & committing innumerable sinnes
against thy maiesty, where by we de-
serue most iustly to endure all mise-
ries in this life, and to the tormented
in hell foꝛ ever. But blessed be thy
name O Loꝝd our God, who when
there was no power in vs, no, not so
much as any desire oꝝ endeuoꝝ to get
out

A Prayer.

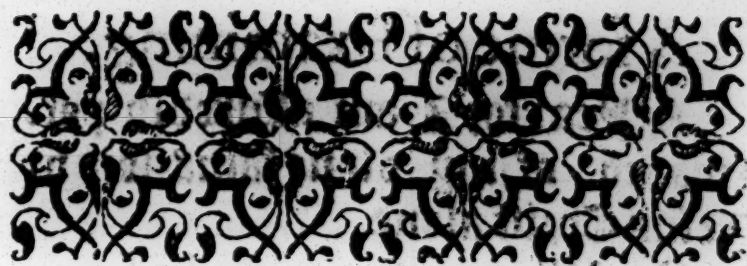
out of this wofull estate, haſte made
vs ſee & feele, in what caſe we were,
and prouided a moſt ſoueraigne re-
medy for vs, euen thy deare and on-
ly begotten Sonne, whom thou haſt
freely offered vnto vs, not only kind-
ling in vs a deſire to enioy him, but
enabling vs by a true and lively
faith, to lay hold vpon him, and to be
partakers of all his benefitts, to the Pietie.
ſaluation of our ſoules. And now O
Lord, that it hath pleaſed thee, by
faith to ioyn vs to thy ſonne Jeſus
Chriſt, and by thy ſpirit, to make vs
members of his body: wee humbly
beſeech thee, by the ſame ſpirit, to re-
newe vs daily according to thine
owne image. Wrooke in our hearts,
a daily increaſe of true faith, and re-
pentance, and in our liues a holye
and comfortable change. O Lord en-
able vs in ſome good meaſure, to
walke worthy of all thy mercies,
and to ſerue thee, who haſte created
and choſen vs, and thy Sonne, who
hath redeemed vs from death and

A Prayer.

Meanes.

made vs heires of gloze, & thy blessed spirit, who doth continually sanctifie and keepe vs, with faith, feare, and zeale, in true holinesse, and righteousness al the daies of our life. Finally, seeing of thine infinit goodnesse and mercy, thou haste appointed diuerse excellent and holy meanes for the daily encrease of thy graces in vs & for the confirming and quickning of vs in christian conuersation, we humbly beseech thee, to grant al those good meanes vnto vs, and to continue them amongst vs, giuing vs grace to vse them purely, constantly and zelously, to thy glozie of thy name, profit of our brethren, and saluation of our soules, through Iesus Christ, to whom with thee O Father, and the holy Ghost, bee giuen all honoz & gloze for euer, Amen.

Aforine



A forme of examining such as are to
receiue the Lords Supper, diui-
ded into two partes.

The first part.

Q. **W**herefore do you desire to
receiue the Lords Supper?

A. Because it is the ordinance of **God**, appointed by him to confirme
my faith. 1. Cor. 11,
24. 25.

Q. Do you then find weaknesse of
faith in your selfe?

A. I do indeed finde that my faith
is feeble, and needeth strengthening. Mar. 9. 24.

Q. How perceiue you that?

A. By my colones in praier, loue,
zeale, repentance, and good woorkes. Ps. 116. 10
Ro. 10. 14

Q. How els?

A. By my feare of death, desire of
life, loue of the world, and such like. Phil. 1. 23,
1. Ioh. 2. 25

Q. These do plainly argue a weak-
nesse of faith: But haue you faith at
all or no?

A forme of Examining.

2. Cor. 5. 1. A. **Yea: for I am assuredly perswaded of my owne saluation by Iesus Christ alone.**

Q. What is the ground of your perswasion?

A. **The ground of my perswasion, is the free and gracious promise of God reuealed in the Gospell.**

Q. What is that promise?

Ioh. 3. 16. A. **That whosoener beleueneth in the onely begotten Sonne of God, shal not perish, but haue enerlasting life.**

Q. Why do you belecue this promise?

2. Co. 1. 28. A. **Because God who hath made**
Heb. 11. 19 **it, is both able and faithfull to performe it.**

Q. God in his own nature is almightie, and most true, but what assurance haue you hereof?

Heb. 6. 13. A. **His word is sufficient, yet testifying my infirmitie, he hath bound it with an oth, and set to his seale.**
Rom. 4. 11.

Q. How doth he set his to seale?

A. **By the ministration of the Sacramentes,**

A forme of Examining.

ments, which y^e Apostle calleth seals of the righteousness of faith.

Q. Why doth he call them so?

A. Because thereby God doth assure me (& every faithful receiver) y^e Christ is mine with al his benefits.

1. Cor. 1.

11. 24. 25.

Q. What be the benefits which the faithfull receiue by Christ?

A. They be five: election, redemption, iustification, sanctification, adoption, and intercession.

1 Cor. 3. 30

Q. What is election?

Election.

A. Our being chosen of God the Father in Jesus Christ, to life everlasting before all eternitie.

Q. What is redemption?

Redemption.

A. Our deliverance from all our enemies, sinne, death and hell.

Luk. 7. 47.

Col. 2. 14.

15.

Q. What is iustification?

Iustificatio.

A. Our being counted perfectly righteous in the sight of God.

Phil. 3. 9.

Q. What is sanctification?

Sanctifica-

A. Our holinesse, begun in this life, & to be perfected in the life to come.

tion.

Luke. 2. 75.

Q. What be the parts of sanctification?

Apo. 20. 6.

A. Two : whereof the first is the

Mortificati-

on.

A forme of Examining.

Vinificatio. Spirites killing of sinne in vs, and the other, his enabling of vs to walke in newnesse of life.

Q. What is adoption?

Adoption.

Ioh. 1. 12.

Ephe. 1. 5.

1. Ioh. 3. 1.

Intercessio.

Heb. 2. 17.

& 4. 14.

Wisdome.

A. Our beeing receiued into the number of Gods children, and into the inheritance of his kingdome.

Q. What is intercessio or mediatio?

A. The vertue and effect of Christs death and obedience, whereof al the faithful are partakers.

Q. Why doth the Apostle say, that Christ is made vnto vs of G. O. D. wisdom?

1. Co. 2. 6. 7.

Rom. 15. 3.

A. Both because our chiefe wisdom is to know him, and also because as his righteousness, so his wisdom is counted ours that beleue in him.

Q. Why doth he set redemption in the last place, seeing Christ wrought it first?

Luk. 21. 28.

Rom. 8. 23.

A. Because we do not fullie enjoy the fruit of our redemptio, which is to be freed from al misery, til after death.

Q. And are you sure to be confirmed in all these, by the vse of this Sa-

cra-

A forme of Examining.

crament?

A. **Y**ea verily, for God will not
faile to blesse his owne ordinance to
euerie one that vseth it aright.

Ro. 19. 13.

Act. 8. 39.

Q. Who are they?

A. **O**nely such as haue knowledge
of Religion, faith in Christ, repen-
tance for their sinnes, with lone to
God and al men, euen their enemies.

Ma. 3. 7. 6.

8. 9.

Q. Haue you all these?

A. **Y**ea, I thanke my God, in some
cōpetent measure: though my wants
be many and great.

Knowledge.

Rom. 3. 6.

Q. What hold you cōcerning God?

A. **T**hat he being infinit as well
in his iustice as in his mercy, cannot
but punish sin with al seuerity.

Ro. 6. 23.

Q. What hold you concerning mā?

A. **T**hat he being by nature a mi-
serable sinner, cannot escape this se-
ueritie of God, without some singular
and soueraigne remedie.

Q. What holde you concerning
Christ?

A. **T**hat there was none in hea-
uen or earth but he alone, y^e could

Act. 4. 12.

A forme of Examining.

both satisfie the iustice of God, & make
vs partakers of his mercie.

Q. What holde you concerning
the holy Ghost?

1. Cor. 6. 15
19.

A. That by him we are ioyned to
Christ, as members of his body, and
made partakers of all his benefits.

Q. What hold you concerning
faith?

Iohn. 1. 12.
& 3. 14. 15.

A. That it is the instrument of
the holy Ghost, whereby I lay holde
vpon Christ.

Repentance

Q. What thinke you of repen-
tance?

Luke. 7. 37.
38. &c.

A. That wheresoeuer true repen-
tance is, there is true faith also.

Q. What thinke you of faith?

A. That whosoever hath true faith,
2. Cor. 13. is a lively member of Iesus Christ.
5. 6.

Q. What thinke you of Iesus
Christ?

A. That euery member of Iesus
Iohn. 1. 12. Christ is the child of God, and heire
of his kingdome.

Q. What conclusion gather you fro
hence?

A. That

A forme of Examining.

A. That whosoever doth truly Rom.8.1.
repent, shal neuer perish, but be sa-
ued everlastingly.

Q. How appeareth true repentāce?

A. By the unfained sorrow for, and Mat.26.75.
hatred of every knowne sinne, both Luke.7.37.
in others, and specially in our selues.

Q. How know you that you shall
perseuer?

A. Because he that hath begunne Phil.1.6.
a good worke in me, will increase
and continue it to the end.

The second part.

Q. Let me heare the summe of your Faith.
faith?

A. I beleue in God the father, &c.

Q. How many things doth this
ancient and Apostolique confession
teach you?

A. It teacheth me what to beleue,
first concerning God, and secondly
concerning the Church of God.

Q. What beleue you concerning
God?

A. That there is one God and thre 1 John.5.7.

A forme of Examining.

persons, the Father, the Sonne and the holy Ghost.

Q. What beleue yon concerning the Father?

Gen. I. 26. A. That he made me ~~in~~ the beginning in his owne image, and will guide me for euer to his owne glory.

Q. What else?

Ephes. I. 3. 45. A. That he hath chosen me before all beginnings in Iesus Christ to be his child, and therefore I am bold to call him Father.

Q. What beleue you concerning Iesus Christ?

I. Cor. 6. 20 A. That he is my gracious Lord, because by his death I am freed from death and sinne, and by his obedience I haue righteousness and life.

Q. What else?

Rom. 8. 13. A. That he maketh most effectual intercession for me in heauen, whence he shall come in due time to deliuer me from all miserie.

Q. What beleue you concerning the holy Ghost?

Rmo. 5. 5. A. That he being the power of God, toyne

A forme of Examining.

ioynes me to God, and makes me
(and all Gods elect) partakers of the
mercie of the Father, and of the me-
rit of the Sonne.

Q. What else?

A. That it is he alone who wo-
keth all spirituall graces in me, and
that maketh all good meanes profita-
ble vnto me. Ephes. 2. 8.
1. Cor. 3. 6.
& 12. 4.

Q. What belecue you concerning
the Church?

A. That there is and hath bene
from the beginning, a number whom
the father hath chosen, and the sonne
redēmed, and whom the holy Ghost
doth sanctifie and glozifie for ever. Gen. 4 3.
26.
Rom. 11. 4.

Q. What else?

A. That I being one of the num-
ber, enjoy the forgivenesse of my
sinnes in this life: and that in the end
of the world my bodie shall rise and
be ioyned to my soule in eternal hap-
pinesse. Act. 24. 15
2. Cor. 5. 1

Q. Seeing the rule of loue is the
law of God contained in the ten com-
maundements, rehearse the words.

A forme of Examining.

A. I am the Lord thy God, &c.

Q. What do these ten commandments teach vs in generall?

Tit. 2. 11. 12. A. That denying of all vngodlinessse and worldly lustes, we liue soberly and righteously & godly in this present world.

Q. How many of them concerne the worship and seruice of God?

Ioh. 4. 23. 24. A. The soure first, wherein I am charged to yeld vnto God alone the true and spirituall worship which he hath prescribed in his word.

Q. What be the chiefe braunches of Gods true worship?

A. They are chiefly fīue, that is, faith, loue, feare, thākfulnes & pzaier.

Q. How must you loue God?

Mat. 12. 30. A. Unsainedly, with all my heart, soule, thought, and strength.

Q. How may this loue appeare?

Deut. 6. 13. Iosua. 22. 5. Esay. 58. 13 A. If I cleaue vnto him with my heart, worship him with my body, honor him with my tongue and life, and carefully keepe his Saboths.

Q. What is the summe of the other sixe

A forme of Examining

sixe commaundements?

Mat. 7. 13

A. That whatsoeuer I would that men should do vnto me, euen so I do vnto them, and that I loue my neighbour as my selfe.

Q. How may this loue appeare?

Comma. 5.

A. If I reuerence and respect euery man according to his calling, years, gifts, and coniunction with my selfe.

Q. How else?

A. If I do tender his life, and euery thing that is deare vnto him, that I do not willingly so much as let my thoughts wander to his hurt.

Com. 6 7.
8. 9. 10.

Q. Whence come these graces of knowledge, faith, repentance, and loue?

A. From God my heauenly Father, the constant author, and fountaine of all good things.

Iam. 1. 17

Q. Doth he giue them to all men?

A. No. But to them that aske in faith he giueth liberally and vpbraideth them not.

verse. 5. 9

Q. Haue you any sound patterne of holy prayer?

A forme of Examining.

Gen. 24. 12
& 32. 9. &c.

A. There be many in the Scriptures, but none comparable to the Lordes prayer.

Q. Rehearse it?

A. Our Father which art in heauen, &c.

Q. Neede you vse no other forme but this?

Act. 4. 24.

A. Yes. But I must haue an eye to this: and may fruitfully shut vp my particular prayers in this.

Q. Why so?

Mat. 6. 6.
7. 8.

A. Because it containeth whatsoever concerneth the glorie of God, good of his Church, comfort of my body, and saluation of my soule.

Q. Are the Creede and Commandements to be vsed as praiers?

A. No. But in praying we are to craue strength to beleue that which is contained in the Creed, and to practise that which is contained in the commandementes.

An

Another familiar manner of instruction for children.

Q. Rehearſe the commandements.

A. **I** Am the Lord thy God, which *Law.*
I haue brought thee out of the
land of Egypt, out of the house of
bondage.

1 Thou shalt haue none other Gods
but me.

2 Thou shalt not make to thy selfe
any graven image, nor the likenesse
of any thing, that is in heauen aboue,
or in the earth beneath, or in the wa-
ter vnder the earth: Thou shalt not
bowe downe to them, nor worſhip
them. For I the Lord thy God am a
iealous God, and visite the sinnes of
the fathers vpon the children, vnto
the thirde and fourth generation of
them that hate me, and shew mercy
vnto thousands in them that loue me
and keepe my commandementes.

3 Thou shalt not take the name of
the Lord thy God in vaine, for the
Lord will not hold him guiltles that
taketh his name in vaine.

A familiar Instruction

4 Remember that thou keepe ho-
ly the saboth day, six daies shalt thou
labour and do al that thou hast to do,
but the seauenth day is the saboth of
the Lord thy God: in it thou shalt do
no maner of woꝝke, thou nor thy son,
nor thy daughter, thy man, seruant,
nor thy maid, seruant, the cattel, nor
the stranger that is within thy gates:
foꝝ in sixe daies the Lord made hea-
uen and earth, the sea, and all that in
them is, and rested the seauenth day.
Wherefoꝝe the Lord blessed the sea-
uenth day and hallowed it.

5 Honoꝝ thy father and thy mo-
ther, that thy daies may be long
in the land which the Lord thy God
giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulte-
rie.

8 Thou shalt not steale.

9 Thou shalt not beare false wit-
nesse against thy neighbour.

10 Thou shalt not couet thy neigh-
bours house, thou shalt not couet thy
neigh,

for children.

neighbours wife, no2 his seruaunt,
no2 his maide, no2 his ore, no2 his asse,
no2 any thing that is his.

Q. Can you keepe all these com-
mandements?

A. No. I breake them dayly, in *The com-
mandemēts.*
thought, word and deed.

Q. How so?

A. Because the Lawe of God is *Ro. 7. 14.*
spirituall, and I am carnal sold vn-
der sinne.

Q. What doe they deserue that
keepe not the law of God?

A. The curse of God, with all the *Deut. 27.
26.*
miseries of this life, and the punish-
ment of hell fire euer after.

Q. By what meanes, or by whome
may wee hope to haue deliuerance
from this curse?

A. Onely by Iesus Christ, the e-
ternall son of God. *Gal. 3. 13.
Act. 4. 12.*

Q. Shal al men haue deliuerance
by him?

A. No. But onely such as beleue *Faith.*
in him.

Q. What is it to beleue in Christ?

A familiar Instruction

A. To bee truely perswaded in heart, that by him our sins are forgiven, and we made the childzen of God.

Faith.

Q. Rehearse the summe of your beliefe?

A. I beleue in God the Father almighty, maker of heauen and earth. And in Iesus Christ his onely son our Lord: which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried. he descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the father almighty: From thence he shall come to iudge the quicke and the deade. I beleue in the holy Ghost. The holye Catholike church. The communion of saints. The forgiveness of sinnes. The resurrection of the bodye. And the life euerlasting. Amen.

Q. How do men come by faith?

A. By the working of the holy Ghost,

for children.

Ghost, through y^e preaching of y^e woꝝd.

Q. How are they confirmed and strengthened in faith?

A. By the same woꝝd, and also by the Sacraments.

Q. How many sacramēts be there? *Sacramēts.*

A. Two. Baptisme and the Lords Supper.

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven and washed away by the sufferings and bloodshed of Iesus Chꝛist, euen as y^e body is washed & cleansed by water.

Q. What doth the Lords Supper teach and assure vs of?

A. That by the same Iesus Chꝛist our soules are nourished to eternall life, euen as the body is fed by bread and wine to a tempozall life.

Q. What means must we vse besides? *Prayer.*

A. One special meanes y^e we are daily to vse, is faithful & hearty prayer to God, in y^e name of Iesus Chꝛist.

Q. Rehearse the prayer that Iesus Christ hath taught vs.

A familiar Instruction.

A Our father which art in heuen
halloved bee thy name. Thy
kingdome come. Thy will bee done
in earth as it is in heauen. Giue vs
this day our daily bread. And for-
giue vs our trespases, as we forgive
them that trespasse against vs. And
lead vs not into temptation. But de-
liuer vs from euill. For thine is the
kingdome, the power, and the gloꝝy
for euer and euer, Amen.

Q. How many petitions be there
in this prayer?

A. Sixe. The thre first whereof
concerne the Gloꝝy of God.

Q. What doe the three last con-
cerne?

A. The necessities of our owne
soules and bodies.

Q. Why doe we pray first that
God may be glorified?

A. To teach vs that we are to pre-
fer the gloꝝy of God befoꝝe our owne
saluation.

Certaine

Certaine rules for the direction of a *Christian life*

- 1 **K**eepe a most narrow watch o^r *watchful-*
uer thy owne heart, woꝝds, and *nes.*
deedes continually, not giuing anye *Mat. 24. 42*
bzidle to wandzing thoughts & lusts. *Lu. 12. 35.*
2 Be wise and carefull to redeeme *&c.*
thy time, which hath been wickedly, idle,
ly, or vnprofitably spent, bestowing *Redeeming*
no moꝛe time in woꝛldly matters *the time.*
then must needs. *Ep. 5. 15. 16*
3 At night ly down in peace, haui^{ng} *Coloff. 4. 5.*
blessed God foꝛ his benefits, & recon- *Lie downe*
ciled thy selfe to him foꝛ the sins of *and arise*
thy day past. In thy moꝛning let him haue *with God.*
thy first place in thy hart, committting *Pl. 3. 5. & 4*
thy selfe and all thy waies to his gra- *8. & 37. 5.*
cious gouernment, and consecrating
them wholly to his gloꝛy.
- 4 Go to no place, frequent no co^{pa-} *Let praier*
ny, vnder take no businesse, study oꝛ *goe before*
trauaile whatsoener, without hartly *all businesse.*
praier to God in the name of Iesus *Col. 3. 17.*
Chꝛist, foꝛ the obtaining of his holy *Gen. 24. 12*
spirit and merciful pꝛotecti^{on}.
- 5 In like manner forget not to per^{se-} *Let prayr be*

Certaine rules

*ioyned
with ble-
ssings.*

1.Tim.4.4.

5.

Mat.14.19.

*Let prayer
follow the
fruition of
all Gods
benefites.*

Mat.26.30.

*In praying
use the
tongue and
voice.*

Ps.16 9.&

30.12.&3

4.

forme this holy duty when thou receivest any mercy from God, whether it be food, apparel, recreation, or any other thing tending to the health of thy body, or comfort of thy soule, neither be so bold as to deal with any of thy creatures of God till thou hast praised and praised the creatour thereof.

6 As prayer must goe before and accompany all the blessings of God, so it must follow the fruition of them, and therefore herein, let every Christian set before him the example of Christ and his Apostles, who after they had received their bodily and spirituall food, and enjoyed the companie one of another, gaue thanks to God the Father.

7 And though prayer be a spirituall thing, and consist chiefly in the attention & earnestnesse of the minde, yet for the better quickening of thy heart and affections, let the tongue and voice be used as oft as conveniently thou mayest, least dulnesse and coldnesse crepe upon thee

for a Christian life.

8 If your calling and estate wil possibly beare it, let some time of the day be set a part for priuate prayer, meditation, and reading of the scripture, or some other choise booke, that may best further you in y^e knowledge and practise of true godlinesse.

Set aside

some time

for godly

exercises.

Ge. 24. 63.

Dan. 5. 10.

Act. 12. 9.

9 Bend your minde to thinke often and earnestly vpon the woorkes of God, as his creating and gouerning the world, prospering or punishing y^e wicked, blessing or correcting his childzen in this life, with the eternal torment prescribed for the one, and the vnspeakable glozve laide vp for the other.

Things to be

thought vpon.

Ic. 12. 1. 2. 3.

Habac. 1. 3.

Mat. 25. 31.

&c.

10 But aboue all the woorkes of God, thinke vpon the glorious and gracious woork of thy redemption by Iesus Christ, a misterie that the holy Angels do admire, & desire to prae in: to, herein behold the sweet harmonie and happy coniunction of the infinite mercie and iustice of God meeting together, and take comfort and delight herein with thanksgiuing.

The worke

of our re-

demption a

speciall

worke

1. Cor. 2. 6,

7. 8. 9.

1. Pet. 1. 12.

Certaine rules

*The lines of
deaths of o-
ther, but e-
specially of
thy selfe
must be
thought vpon.*

*Heb. 12. 1. 2
Ioh. 21. 25*

1 1 Marke y life and behauiour of y wicked to auoid their steps, and of y godly to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, and thinke seriously vpon thin owne death, howe thou must shortlye ly downe in the dust, & part with what soeuer delight thou doest here enioy, y this may breed in thee a contempt of the world, and a longing after the life to come.

*1. Thes. 5.
22.*

Reu 2. 4.

*Our coue-
nant made
with God
must bee re-
newed.*

1 2 Obserue daily how sin dieth, and is weakened in thee, & be carefull to shun one sin as wel as another: and lose not thy first loue (as the most part do) and delight in the world and worship of God, & in the fellowship of his saints, but mourne and strive against thy sinnes, renew thy covenant with God for that end.

Neh. 9. 38

*In company
beware of
breaking
the third
and ninth
commande-
ments.*

1 3 When you be in company haue a care to receiue & do good & not hurt, either by your speech or silence, countenance or example, & auoid as rocks those common sins against the third and ninth commandements. Let not

for a Christian life.

God or anie word or worke of his be mentioned but with feare, nor any man named but with loue, and due regard of that royall Law, Whatsoeuer ye would, &c.

14 Among all other things seeke to approue thy selues to God, his children, and thine owne conscience, touching thy charge and behaviour in that particular place & calling wher, in God hath set thee, & towards those persons with whom God hath ioined thee: as if thou be a seruant, in obeying thy maister, seruing him with feare and singlenesse of heart: if a maister, in guiding thy family according to the word: if a husband, in louing his wife without bitterness: if a wife, in reuerencing thy husband.

Mens walking in their particular callings, the touchstone of Religion.
Mar. 23. 25
26. 27. 28.
1er. 7. 9. 10.
11.
Ephc. 5. 33
& 6. 5. 6. 7.
8. 9.

15 Finally, because the corrupt nature of man, is so prone to p[ro]phanesse and hypocrisie, that when men are once come so farre as to vse the outward exercises of religion, without marking in what manner, with what feeling, fruit and profit to their

Take heede of performing holy duties for fashion sake.
Heb. 3. 12.
Esa. 1. 11.
14.
Mat. 15. 8.
Reuc. 3. 15

Certaine rules for &c.

soules they vse the same, they please
them selues: take heede of this depth
of Satan, and keepe thy soule with al
diligence, that these dueties bee not
made matters of course and custome
without care or conscience to
grow better thereby.

FINIS.



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